



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

One can determine in this way the use of *should* and *would* even in sentences that cannot in strictness be reduced to a form with *shall* or *will*. Construct a sentence with "*shall*" or "*will*" that resembles as nearly as possible the one with "*should*" or "*would*," and it will settle the case. "I should go if I could" does not mean the same as "I shall go if I can," but the latter sentence can settle for us the question of using *should* or *would* in the former. "I should have gone if I could," corresponds in form to the somewhat similar sentence, "I shall go if I can." "I would have gone if I could" has a corresponding sentence in, "I will go if I can." "Should they not agree to the proposals, what must I do?" corresponds to the more vivid sentence with almost the same meaning, "If they shall not agree to the proposals, what must I do?"

2. *Should* expresses the speaker's idea of what is demanded by duty or the circumstances of the case.

"You should not act so."

"That rope should be stronger."

3. *Would* is often used to express a habit or a custom.

"He would often talk about these things."

4. Less important uses are: (1) *Would* that is frequently used to express a wish.

"Would that he had died before this disgrace befell him."

(2) *Would have*, denoting a desire, is often followed by an infinitive with its subject, expressing the thing desired.

"I would have you think of these things."

A writer or speaker frequently has his choice between two different conceptions, each of which is reasonable and appropriate. One of these conceptions may call for *will* or *would*, the other for *shall* or *should*.

I close with the plain rule with which I began: Learn to say "*I shall*," "*I should*," "*we shall*," and "*we should*."

A. H. TOLMAN.

Ripon College.

# A GERMAN POEM OF THE XVI. CENTURY.

Ein Newe liett von Jorge maior  
vndt steffen Agricula vnn  
von Ihren guthenn Wercken /

Tit. l. 2, *Agricola* sic.

## I.

Nun woltd ir horen ein newes gedicht  
was Jorge maior hatt aus gericht  
mit seinen klugenn sinne /  
Er ist ein Doctor hochgeleret,  
ist mancher worden ihne.

## II.

Die edlenn herren zu mansfelt,  
die gabenn ihme einn grosses gelt,  
ir schefflein soldt er weidenn /  
ehr hat vergessenn ehr vnd treu,  
ist manchenn worden leyde.

## III.

Inn eislewenn inn der werde stadt /  
Jorge maior eine zeyt gewonet hat /  
gottes wort das solt er lerenn,  
der geitz ihm gar betrogenn hat,  
kann solchs alles verkerenn.

## IV.

Doctor martinus der heilige mann,  
gar klerlich hat gezeiget ann,  
aus heiliger schrifft so reine  
mit got vns nimandt verschonẽ kann  
dann Jhesu christ alleine.

## V.

O neinn o nein spricht maior frey,  
vor war solchs ist rechte ketzerey,  
luther sol man nicht vertrauenn,  
wer habenn wil die seligkeit,  
auff gute werk mus man bauenn.

## VI.

Durch werck man wol vnd selig stirbt /  
durch werck mann gottes gnade erbirt,  
durch werck sindt selig wordẽ  
alle menschen kindt vonn anbeginn  
ein ider in seiner ord.

## VII.

Wollenn wir habenn auch die seligkeit,  
viel werck mir mussenn haben bereeit  
ohne werck wirdt nimandt kommenn  
ins himmelreich, glaub mir vorwar,  
auch werck bringenn grossenn fromenn /

## VIII.

Vnnnd het sich maior recht bedacht /

I, 5, *ihne* mistake for *inne*—III., 1, *eislewenn*, Eisleben; 3, between *wort* and *das*, a *solt* is cancelled.—IV, 4, *verschone*: *versohne*?—V, 2, *rechte* sec. man.; pr. man. *gar*; 5, *bauenn* sec. man.; pr. man. *trauenn*.—VI, 2, *erbirt*, erwirbt? 5, *ord* perhaps *orde*.—VII, 2, *bereit* sic.

viel werck het er nicht auff gebracht /  
falsch het er fur genomenn /  
mir hats ein spinnerin gesagt  
besser gar het er gesponnenn.

## IX.

Aus werck mann losses garenn spint  
als mann bey allenn spinnerinn findt  
Ich lob den edelenn flachs  
Jorge maior du nur behalt deinn werck  
mir ist guts flachs gewachssenn.

## X.

Ein weises kleidt aus flachsse wirdt  
das woll die grossenn herrenn zirdt  
aus werck mann macht grobe hembtt,  
die tragenn die armenn hutte knecht,  
vber Irenn schwartzenn hendenn.

## XI.

Das werck hat maior mude gemacht,  
zu spinenn hat ers auff's dorff gewracht  
zu helber steffenn agrikel  
zu spinnē hatt ers genomenn ann,  
In garenn hat er sich verwickelt.

## XII.

Er spint so manchenn lossenn fadenn,  
das thuch gewint einenn dunnnenn bodenn  
das werck ist gantz verloreenn,  
das klagenn die armenn hütte knecht,  
die werck leute sindt schir erfrorenn.

## XIII.

Ir fromenn herrenn vonn mansfelt,  
die perkleute klagenn sie haben keinn geldt,  
das ist ir grosser schade,  
das werck im gar nichts gefelt,  
aus flachs wirdt ein besser fadenn.

## XIV.

Last abe vom werck ir edelenn hernn,  
thut euch zu evhrenn schiffernn kerenn.  
vnd londt denn armenn leutenn,  
das wirdt euch bringenn grosses lob,  
viel nutz und grosse leute.

## XV.

Er steffen grickel ist ein mann,  
der die rechten prillenn machenn kann,  
der weis die herrenn zu pinndenn,

VIII, 3, *falsch* perhaps for *flachs*.—XI, 2, *gewracht* sic.  
XIV, 5, *leute* by mistake repeated from l. 3; perhaps  
*freude*?

das mann in gantzenn lande kein  
klugernn denn ihm kann findenn.

## XVI.

Was steffen sagt das ist war,  
die andernn mussenn ligenn gar,  
alleinn in muss mann horenn,  
es ist bey grossenn herrenn brauch  
die lieb der grossenn thorenn.

## XVII.

Ade mein jorge zu guter nacht,  
das liedt sey dir zu gute gemacht /  
vnd deinenn gutenn werckenn,  
Singe ich noch mehr in diesenn Jar  
so solls dein lyber steffenn merckenn.

## Ennde.

These verses are found on the three fly-leaves at the end of a volume labelled 'Adiaphoristische Streitschriften' (Yale Univ. Libr. Cat., No. 34<sup>a</sup> 26). All the pamphlets it contains were printed during the years 1552-54. The verses were very likely composed and written down not much later than this.

Georgius Maior, who has given his name to the controversy regarding the necessity and efficiency of good works for justification and salvation, was born in 1502 at Nürnberg and died in 1574 at Wittenberg. Further details may be found in F. Ch. Baur, 'Vorlesungen über christliche Dogmengeschichte,' vol. iii, p. 219 ff. and 225 ff. (Leipzig, 1867) and in I. A. Dorner, 'Geschichte der protestantischen Theologie, besonders in Deutschland,' p. 336 ff.

The Stephanus Agricola mentioned in our poem must be the son of Stephanus Agricola who died in 1547. In 1553, he was pastor in the little village of Helbra in the territory of the counts of Mansfelt, as is seen from v. XI, 3 and from the title of one of the pamphlets contained in this volume:

Der Prediger in der herrschafft Mansfelt antwort/  
Auff Stephani Agricole Pfarhers  
zu Helbra ausgegangene schlussreden  
und Schmeschriften/ die newe lere  
in vnsern kirchen/ Das gute  
werck zur seligkeit nüt-  
tigsein / belangende.

Anno 1553

He is called there "ein neophytus/ein iunger

Pfarrherr auff eim dorffe / . . . welcher der newen lere zu gefallen/ vnd sich dieselbigen zu uerfechten vnderstanden hat."

III, 4, contains perhaps an allusion to the nick-name of 'Geitz' (for 'Ge[-orgius]') Maior, which Flaccus Illyricus uses in his treatise:

Wider den Euange-  
listen des heiligen Chorocks /  
D. Geitz Maior.  
Matth. Flac. Illy.  
Basel  
Anno 1552.

in which he refers to him twice simply as 'D. Geitz.'

'Evangeliste of the Alb' was an other epithet of Maior; perhaps the 'white garment' in vs. X, 1, alludes to it. Cf. also a passage in

Ein Sermon von S  
Pauli vnd aller Gottfürchtigen men-  
schen bekerung zu Gott /  
Durch  
D. Georg: Maior

Hieraus ist kar zu befinden / das Do-  
ctori Maiori / von seinen abgünstigen / vnbillich  
aufferleget / wie er lehre / das gute werck zum  
Vordienst der seligkeit nötig sein / vnd wird hie  
angezeigt / ob / wie / welchen / vnd war-  
umb gute wercke dennoch zur se-  
ligkeit von nöten, etc., etc.

"Zum andern das ich alhie in meinem newen Bistumb zu Eisleben (denn das seind jre hönische wort) Die Adiaphoristerei fast in allen predigten verteidige / vnd schreie / es sei nur ein weis kleid / vnd Euangelisire das selb weisse kleide ohn vnterlass / dass ich billich ein Apostel des Chorocks möge genent werden."

From the same treatise may be quoted to stanzas II, XIII and XIV:

"Zum dritten das ich von listigen leuten darumb al hieher gefordert / das ich das volck zu den zukünftigen veränderungen des concilij zu bereiten solt / Ist E. E. W. genugsam bewust / das ich von den Wolgebornen vnd Edlen Herren / den Grauen vnnnd Herren zu Manssfelt jetzt Regirenden meinen gnedigen Herren / vn̄ durch niemandts anders / herberuffen / vnd zum Pfarrherren vn Superatenden bestetiget . . . . ."

The mutilation of *Agricola* into *Grickel* is also found in the pamphlet of the Mansfelt Preachers referred to above:

"nun kumpt ein ander Grickel oder Feltheyme / machts nicht viel besser / . . . . ."

Whether the pun in stanza VIII ff. (*Werk* 'work' :: *Werg* 'oakum') is original with the writer, I am unable to say.

At the end of the whole, another hand has added these two lines:

Hutte dich Grickel bist witzigk  
die welt ist auch gespitzigk.

HANNS OERTEL.

*Yale University.*

### GENERAL LINGUISTICS.

*Die Sprachwissenschaft*, ihre Aufgaben, Methoden und bisherigen Ergebnisse. Von GEORG VON DER GABELENTZ. Leipzig: T. O. Weigel Nachfolger. 1891. 502 pp.

THE constantly increasing literature on linguistics may arouse a pardonable envy with that generation of philologists who, scarcely more than a decade ago, had to grope in the dark before getting a proper survey of the field of their chosen studies. The view is now considerably clearer by the publication of the many aids which, in the form of *Cyclopædia*, *Grundriss*, *Compendium* or *Grammar*, fill a good sized library.

Von der Gabelentz, 'Sprachwissenschaft' is intended as an introduction to general linguistics "for those whom we hope to meet later as our co-workers and successors." It is the result of the lectures given by the professor in the Berlin university. The manner in which the book originated may serve as an excuse—which the author pleads in the preface—for the somewhat incoherent form and the frequent repetitions; yet we cannot help regretting that more care should not have been taken to avoid what is rather disturbing and certainly does not add to a better understanding of the subject in hand. German scholars, with rare exceptions, seem to lack the happy faculty of presenting difficult subjects in a lucid style and perspicuous arrangement, readily caught by the eye, a feature so pleasing in English books and not detrimental to scholarship. The objection as to style cannot be raised here; the language is clear and simple enough, even such provincialisms as: "woher Alles die Bilder entlehnt sind" (p. 48) occur. But as the work bears on all possible points of linguistic history and method, often only